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No. 1. Vol. IV.

JANUARY, 1876.

# THE ARMOURY A MAGAZINE OF WEAPONS

FOR  
CHRISTIAN

PUT ON  
THE WHOLE  
ARMOUR OF  
GOD THAT  
YE MAY BE

ABLE TO  
STAND  
AGAINST  
THE WILES OF  
THE DEVIL  
EPAH. VI. 11.

WARFARE

## CONTENTS

THE PROTESTANT EDUCATIONAL INSTITUTE.—Letter  
from Tasmania.

PAPAL POWER IN VENICE.—Ruskin.

ROMANISM IN THE MINES OF PENNSYLVANIA.

POPULAR LECTURES BY MR. OWENS.

THE SONG OF THE MILLER.—A Poem.

HASTINGS AND ST. LEONARD'S CLASSES.—Ex-  
amination Paper.

NOTICES OF BOOKS.

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# PROTESTANT EDUCATIONAL INSTITUTE,

WHICH IS INCORPORATED

THE PROTESTANT ASSOCIATION, INCORPORATED 1873.

For establishing Temporary Educational Classes, and, by Popular Lectures, Protestant Literature, and otherwise instructing the People in the Principles and History of the Reformation, for advancing our Protestant Christianity and Institutions; and for opposing Moral Aggression throughout the Empire.

Secy.—REV. G. R. HANCOCK, LL.D.

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# THE ARMOURY.

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## The Protestant Educational Institute.

The following letter from Tasmania will be read with pleasure. It illustrates the interest that is taken by one in a distant colony in the important work in which the Institute is engaged. It is much to be desired that those at home would take a similar interest, and give to its funds as the Lord has prospered them.

TASMANIA, 4th Oct., 1875.

REV. G. R. BADENOCH.—DEAR SIR,—At the close of another year I am spared to send you a few lines to assure you of my continued interest in the important work to which you have so fully devoted your energies. Eternity alone will reveal its good effects on the rising generation of our native land. There is very much to *cheer you* already. The increasing number of students attending the various classes is a very hopeful sign. The classes for shorthand writing are a most important feature; and the labours of Mr. Todd in connection with the Wesleyan Institution at Taunton must be an immense advantage to the students, by the systematic course of training in the leading principles of Protestantism. I have much pleasure in enclosing a draft for £25, with sincere prayers for the Lord to open the hearts of His wealthy stewards to empty their coffers into your treasury. I do not think the rich men of the great metropolis are *awake* to the aim of the Papacy as to that centre of the world. Dr. Wylie well understands their machinery and machinations as to London; but they cannot go beyond their chain. The prayers of her faithful believing people are presented by our Intercessor—ever living to plead for us.

I thank you for sending me the "Armoury." I still take the "Bulwark;" and should you have any new printed sheets or small pamphlets to send per book post, I should at any time feel obliged.

Excuse more at present. Believe me to remain yours in the best of bonds,

E. P. H.

## Papal Power in Venice.

‘ I may refer the reader to the eleventh chapter of the 28th book of Darn for some account of the restraints to which the Venetian clergy were subjected. . . . .

‘ In the year 1410, or perhaps at the close of the 13th century, Churchmen were excluded from the grand Council and declared ineligible to civil employments; and, in this same year, 1410, the Council of Ten, with the Quinta, decreed that whenever, in the State’s Councils, matters concerning ecclesiastical affairs were being treated, all the kinsfolk of Venetian beneficed clergymen were to be expelled; and, in the year 1434, the *relations* of Churchmen were declared ineligible to the post of Ambassador at Rome.

‘ The Venetians never gave possession of any See in their territories to Bishops unless they had been proposed to the Pope by the Senate, which elected the Patriarch, who was supposed, at the end of the 16th century, to be liable to examination by his Holiness, as an act of confirmation or installation; but of course everything depended on the relative power at any given time of Rome and Venice. For instance, a few days after the accession of Julius II., in 1503, he requests the Signory, cap in hand, to *allow* him to confer the Archbishopric of Zara on a dependant of his, one Cipico, the Bishop of Tamagosta.

‘ Six years later, when Venice was overwhelmed by the Leaguers of Cambrai, that furious Pope would assuredly have conferred Zara or Cipico *without* asking leave. In 1608, the rich Camaldolite Abbey of Vangadizza, in the Polesine, fell vacant through the death of Lionardo Loredano, in whose family it had been since some while.

‘ The Venetian Ambassador at Rome received the news on the night of the 28th December, and, on the morrow, requested Paul IV. not to dispose of this preferment until he heard from the Senate. The Pope talked of “poor Cardinals” and of his nephew, but made no positive reply; and, as Francesco Contarini was withdrawing, said to him: “My Lord Ambassador, with this opportunity we will inform you that, to our very great surprise, we understand that the chiefs of the Ten mean to turn Sacristans, for they order the parish Priests to close the church doors at the Ave Maria, and not to ring the bells at certain hours. This is precisely the Sacristan’s office. We don’t know why their lordships, by printed edicts, which we have seen, choose to interfere in this matter. This is pure and mere ecclesiastical jurisdiction; and even in case of any inconvenience arising, is there not the Patriarch, who is, at any rate, your own; why not apply to him who could remedy these irregularities? These are matters which cause us very notable displeasure; we say so that they may be written and known; it is decided by the Councils and Canons, and not uttered by us, that whosoever forms any resolve against the ecclesiastical liberty, cannot do so without incurring censure; and in order that Father Paul (Bacon’s correspondent) may not say hereafter, as he did in his past writings, that our predecessors assented, either tacitly or by permission, we declare that we do not give our assent, nor do we approve it—nay, we blame it; and let this be announced in Venice, so that, for the rest, every one may take care of his own conscience. St. Thomas à Becket, whose festival is celebrated this very day,

suffered martyrdom for the ecclesiastical liberty; it is our duty likewise to support and defend it.

"Contarini says: 'This remonstrance was delivered with some marks of anger, which induced me to tell him how the tribunal of the most excellent Lords Chiefs of the Ten is, in our country, supreme; that it does not do its business unadvisedly, or condescend to unworthy matters; and that, therefore, should those Lords have come to any public declaration of their will, it must be attributed to orders anterior to immemorial custom and authority; recollecting that, on former occasions likewise, similar commissions were given to prevent divers incongruities; wherefore an upright intention such as this ought not to be taken in any other sense than its own, especially as the parishes of Venice were in her own gift, &c., &c.'

"The Pope persisted in bestowing the Abbaey on his nephew, but the Republic would not give possession, and a compromise was effected by its being conferred on the Venetian, Matteo Priuli, who allowed the Cardinal 5,000 ducats per annum out of its revenues.

"A few years before this, this very same Pope excommunicated the State because she had imprisoned two Churchmen for heinous crimes. The strife lasted for more than a year, and ended through the mediation of Henry IV., at whose suit the prisoners were delivered to the French Ambassador, who made them over to a Papal commissioner. . . ."

"The exclusion from the Grand Council, whether at the end of the fourteenth or commencement of the fifteenth century, of the Venetian ecclesiastics (as induced either by the Republic's acquisitions on the main land then made, and which, through the richer benefices they embraced, might have made an ambitious Churchman as dangerous in the Grand Council as a victorious Condottiere; or from dread of their allegiance being divided between the Church and their country, it being acknowledged that no man can serve two masters) did not render them hostile to their Fatherland, whose interests were, with very few exceptions, eagerly furthered by the Venetian prelates at Rome, who in their turn received all honor at Venice, where State receptions given to the houses of Correr, Grimani, Cornaro, Pisani, Contarini, Zeni, Delfino, and others vouch for the good understanding that existed between the 'Papalists' and their countrymen.

"The Cardinal Grisani was instrumental in detaching Julius II. from the league of Cambria; the Cardinal Carnaro always aided the State to obtain anything it required of Leo X., and both before and after their times all Venetians that had a seat in the Sacred College were patriots rather than pluralists: I mean that they cared more for Venice than for their benefices, admitting thus the soundness of that policy which denied them admission into the Grand Council.

"To this interesting statement I shall add from the 28th book of Darn, two passages well deserving consideration by us English in present days:—

In order to protect herself against all encroachments of the ecclesiastical power, Venice began by taking from it all power of interfering in any State matters, but always held firm by the Catholic dogmas. None of the new opinions obtained there the slightest favor; no Heresiarch ever came thence. Councils, disputes, religious wars—all took place without Venice ever taking the slightest part in them:

unshaken in her faith she was not the less resolute in her system of toleration. Not only did her subjects of the Greek faith have free exercise of their religion, their Bishops, their Priests, but Protestants, Armenians, Mahomedans, Jews, all religions, all sects in Venice had their churches, and ecclesiastical burial was not refused to heretics. A vigilant police not only took means to prevent discord, but prevented fanatics and innovators from troubling the peace of the State. . . .

"If we consider that it was at a time when nearly all other nations trembled before the Pontifical power, that the Venetians were able to keep their clergy in a state of independence, and to face ecclesiastical censures and interdicts without, however, incurring the slightest suspicion as to the purity of their Catholicity, we are forced to acknowledge that this State was far in advance of other nations in this branch of the science of statesmanship. The famous maxim, 'Siamo veneziani, poi Christiani.' [We are Venetians first—then Christians] was but a forcible enunciation indicative of their determination—not to place the interests of their religion *after* those of the State—but of not permitting a foreign power to encroach on the rights of the Republic.

"During its whole existence, in reverses and in prosperity, this resolute Government only once made concessions to the Court of Rome, and this was to detach Pope Julius II. from the League of Cambrai.

"Never did it refrain from keeping the clergy in a condition of complete nullity in respect of political matters: as may be seen by its action towards the most redoubtable of religious orders, and the one most accustomed to initiate itself into State secrets and temporal interests.

"The main points respecting the Jesuits, next stated are, that the decree which permitted their establishment in Venice required formal renewal every three years; that no Jesuit could stay in Venice more than three years; that the slightest disobedience to the authority of the Government was instantly punished by imprisonment; that no Venetian could enter the Order without express permission from the Government; that the notaries were forbidden to sanction any testamentary disposal of property to the Jesuits; finally, that the heads of noble families were forbidden to permit their children to be educated in the Jesuits' colleges, on pain of degradation from their rank. . . .

"We hear it said, that it cannot be merely the Roman religion that causes the difficulty respecting Ireland, for we were once all Roman Catholics, and nations of this faith are not as the Irish. It is totally overlooked, that when we were so our Government was despotic and fit to cope with this dangerous religion, as most of the Continental Governments yet are.

"In what Roman Catholic State, or in what age of Roman Catholic England, did we ever hear of such agitation as now exists in Ireland by evil men taking advantage of an anomalous state of things—Roman Catholic ignorance in the people, Protestant toleration in the Government?

"We have yet to feel the tremendous difficulty in which Roman Catholic emancipation has involved us.

Too late we discover that a Roman Catholic is wholly incapable of being safely connected with the British constitution, as it now exists, in any near relation.



"The present constitution is no longer fit for Catholics. It is a creature essentially Protestant, growing with the growth, and strengthening with the strength of Protestantism. So entirely is Protestantism interwoven with the whole frame of our constitution and laws that I take my stand on this, against all agitators in existence, that the Roman religion is incompatible with the British constitution. We have, in trying to combine them, got into a maze of difficulties; we are the worse, and Ireland none the better. It is idle to talk of municipal reform, or popular Lord-Lieutenants. The mild sway of a Constitutional Monarchy is not strong enough for a Roman Catholic population. The stern soul of a Republican would not shrink from sending half the misguided population, and all the Priests into exile, and planting in their place an industrious Protestant people.

"But you cannot do this, and you cannot convert the Irish, nor by other means make them fit to wear the mild restraints of a Protestant Government. It was, moreover, a strange logic that begot the idea of admitting Catholics to administer any part of our laws or constitution.

"It was admitted by all that, by the very act of abandoning the Roman religion, we became a free and enlightened people.

"It was only by throwing off the yoke of that slavish religion, that we attained to the freedom of thought which has advanced us in the scale of society.

"We are so much advanced by adopting and adhering to a reformed religion, that to prove our liberal and unprejudiced views, we throw down the barriers betwixt the two religions, of which the one is the acknowledged cause of light and knowledge, the other, the cause of darkness and ignorance. We are so much altered to the better by leaving this people entirely, and giving them neither part nor lot amongst us, that it becomes proper to mingle again with them. We have found so much good in leaving them that we deem it the best possible reason for returning to be among them.

"No fear of their Church again shaking us with all our light and knowledge. It is true the most enlightened nations fell under the spell of her encroachments, fell into total darkness and superstition; but no fear of us—we are too well informed!

"What miserable reasoning! infatuated presumption! I fear me, when the Roman religion rolled her clouds of darkness over the earlier ages, that she quenched as much light and knowledge, and judgment, as our modern Liberals have ever displayed.

"I do not expect a statesman to discuss the point of Transubstantiation betwixt Protestant and Catholic, nor to trace the narrow lines which divide Protestant sectarians from each other; but can any statesman that shall have taken even a cursory glance at the face of Europe, hesitate a moment on the choice of the Protestant religion? If he unfortunately knew nothing of its being the true one in regard to our eternal interests, he is at least bound to see whether it be not the best for the worldly prosperity of a people.

"He may be but moderately imbued with pious zeal for the salvation of a kingdom, but at least he will be expected to weigh the comparative merits of religion as of law or Government: and blind, indeed, must he be if he does not discern that, in neglecting to cherish the Protestant faith, or in too easily yielding to any encroachments on

it, he is foregoing the use of a State engine more powerful than all the laws which the uninspired legislators of the earth have ever promulgated, in promoting the happiness, the peace, prosperity, and the order, the industry and the wealth of a people; in forming every quality valuable or desirable in a subject or a citizen; in sustaining the public mind at that point of education and information that forms the best security for the State, and the best preservative for the freedom of a people, whether religious or political."—*Ruskin's "Stones of Venice."*

### Romanism in the Mines of Pennsylvania.

The mining regions of Pennsylvania are not very pleasant places to dwell in just now. A locality where a peaceable citizen must carry arms to protect himself in the public highways is not a very inviting spot, nor is it made more attractive by the possible receipt at any moment of what is commonly known as a "coffin notice." A coffin notice, in Pottsville, Pennsylvania, and other mining districts, is equivalent to a death-warrant, and the sentence therein pronounced can only be evaded by a prompt compliance with the demands made by the authors of the document. It cannot be an agreeable thing to receive such a notice, either at the breakfast table or before retiring to rest.

The mining troubles in Pennsylvania during the past two years have been the cause of much lawlessness, and they have often been attended with the assassination of several persons. At the present time the coal regions are almost daily the scene of bloodshed. A secret society known as the "Molly Maguires" seeks to control all matters in connection with the management of the mines, and sometimes, to avenge a comrade, they travel outside the strict line of their programme. Their enmity is directed chiefly toward the "bosses" or superintendents of the collieries, and three at least of these officers have been murdered—shot down by miscreants selected for that purpose.

There is a great analogy between the Molly Maguires and the Whiteboys as they existed in Ireland years ago—we say years ago, because, except in a few small districts, Whiteboyism has happily ceased to exist in that country. The Molly Maguires are a well-organised body, and rarely betray each other or turn State's evidence. They meet in secret council in their respective lodges, were all questions affecting their order are discussed and decided upon. Their real or imaginary wrongs form the chief topic of debate, and when it is decided to get rid of an obnoxious person, a notice containing a rude outline of a coffin is directed to be sent to him. The assassins are very considerate. They do not like to kill a man without first giving him notice that such an event is to come off. The murder of an individual without the usual preliminary notice having been served upon him is considered by this law-abiding society highly dishonourable, so that the order for execution never issues except in cases where the coffin notice is disregarded. Six of these notices were served on Colliery



Superintendents in the Mahanoy Valley, and should they refuse to surrender their offices, they will undoubtedly meet the fate of many of their murdered comrades.

When the death-warrant is issued, the assassin or assassins are selected by lot, and the person or persons to whom such lot falls must, under pain of death, execute the commands of his lodge. The selected assassin may be a young man not deeply tinged with crime, and who, on ordinary occasions, would not imbue his hands in the blood of a fellow-creature; but the mandate goes forth, and he has either to obey it or meet the consequences.

Thomas Sanger was a superintendent at the Lehigh Colliery, and the miners becoming dissatisfied with his conduct, ordered him to resign. This he refused to do, and he was shot, by five men, six bullets entering his body. A companion of his, named Wren, was also shot, and died from the effect of his wounds.

John P. Jones, superintendent of two collieries of the Lehigh and Wilkesbarre Coal Company, at Langston, Columbia County, was the next victim. The murder, as in Sanger's case, was committed in the morning, by two men, and two persons supposed to be the murderers were subsequently arrested.

It need hardly be said that these occurrences have caused great excitement in the mining regions, and that the formation of vigilance committees is spoken of. The police force is neither numerous nor effective enough in the disturbed regions, and unless a criminal is caught in the act, there is very little chance of his subsequent arrest. The crisis is one which calls for prompt and energetic action of the authorities of the State of Pennsylvania. Every effort should be made to capture the guilty persons, and to bring them to speedy justice, and steps should be taken to deal severely with all who are known to be members of the secret organisation referred to.—*New York Times*.

## Popular Lectures by Mr. Owens.

(In connection with the Protestant Educational Institute.)

We append a list of the lectures which Mr. T. G. Owens has been enabled to deliver during the past year in various provincial towns, in connection with the Protestant Educational Institute. It shows the important services, given gratuitously, which Mr. Owens continues to render to the cause of Protestantism. We are glad to inform our readers that these lectures have been largely attended in many of the towns, and much appreciated.

### LECTURES—1875.

*Egham.*

- |      |    |   |
|------|----|---|
| Jan. | 4. | Wesleyan Chapel. Subject—"Romanism and the Sources of its Strength." Rev. R. Willan in the chair.   |
| "    | 5. | Congregational School-room. Subject—"Auricular Confession." T. W. Pocock, Esq., J.P., in the chair. |
| "    | 6. | Literary Institute. Subject—"Conventual Life." Rev. R. Willan in the chair.                         |

*Chertsey.*

- Jan. 7. Congregational Chapel. Subject—"Romanism in England." Rev. W. Cleare in the chair.  
 " 8. Wesleyan Chapel. Subject—"Priestly Absolution." Rev. T. Featherstonehaugh in the chair.

*Staines.*

- Jan. 11. Wesleyan Chapel. Subject—"The Sources of Rome's Strength." Mr. T. J. Fear in the chair.  
 " 12. Congregational Chapel. Subject—"The Reformation." Rev. R. Willan in the chair.  
 " 13. Literary Institute. Subject—"What is Ritualism?" Rev. T. E. M. Edwards in the chair.  
 " 14. Literary Institute. Subject—"The Confessional." Rev. T. E. M. Edwards in the chair.  
 " 15. Literary Institute. Subject—"Monastic Life." Rev. T. E. M. Edwards in the chair.

*St. Neots.*

- Jan. 18. Corn Exchange. Subject—"The Vatican Council and its Consequences." Mr. W. Payne in the chair.

*Huntingdon.*

- Jan. 19. Corn Exchange. Subject—"The Vatican Council and its Consequences." B. Brown, Esq., J.P., in the chair.

*St. Ives.*

- Jan. 20. Public Institution. Subject—"The Vatican Council and its Consequences." Mr. E. A. Wallingford in the chair.  
 " 21. Public Institution. Subject—"The Workings of Romanism and Ritualism." R. Adams, Esq., Mayor of St. Ives, in the chair.

*Windsor.*

- Jan. 26. Baptist Chapel, Victoria Street. Subject—"The Romish Art of Making Proselytes." Rev. H. H. Bourn in the chair.  
 " 27. Wesleyan Chapel, Penscod-street. Subject—"What is Ritualism?" Mr. J. Gane in the chair.  
 " 28. Congregational Schoolroom, William-street. Subject—"Why am I a Protestant?" Rev. T. Orr in the chair.

*London.*

- Feb. 1. Lecture Hall, Great Marlborough-street. Subject—"The Progress of Popery." Mr. E. Harper in the chair.

*Guildford.*

- Feb. 5. Mission Hall, Chapel-street. Subject—"Reasons for being a Protestant." Rev. J. Hart in the chair.  
 " 9. Baptist Chapel, Commercial-street. Subject—"Popery a Counterfeit of Christianity." Rev. C. Slim in the chair.  
 " 10. Wesleyan Chapel. Subject—"The Reformation." Rev. A. Hoskings in the chair.  
 " 11. Middle-Class School-room. Subject—"Pretensions of Romanism?" Rev. F. Paynter, M.A., Rector of Stoke, in the chair.  
 " 12. Primitive Methodist Chapel. Subject—"Bible Truths and Romish Errors." Rev. J. D. Dinick in the chair.  
 " 15. Eastern Hall. Subject—"Romanism in England." Rev. F. Paynter, M.A., Rector of Stoke, in the chair.  
 " 16. Eastern Hall. Subject—"The Vatican Council and its Consequences." Rev. J. Webb, B.A., in the chair.  
 " 17. Middle-Class School-room. Subject—"The Man of Sin." Captain Campbell in the chair.  
 " 18. Eastern Hall. Subject—"Auricular Confession." Mr. C. Wood in the chair.  
 " 19. Eastern Hall. Subject—"Conventual Life."

*London.*

- Feb. 22. Lecture Hall, Great Marlborough-street. Subject—"The Ritualistic Conspiracy." Mr. E. Harper in the chair.

*Derby.*

- March 8. Temperance Hall. Afternoon. Subject—"The Reformation." Rev. T. H. Cook, Curate of All Saints, in the chair.
- " 8. Temperance Hall. Evening. Subject—"What is Romanism? What is Ritualism?" W. Ogle, Esq., M.D., in the chair.
- " 9. Temperance Hall. Afternoon. Subject—"Reasons for being a Protestant." Rev. W. Griffith in the chair.
- " 9. Temperance Hall. Evening. Subject—"Romanism in England." Rev. A. L. Simpson, D.D., in the chair.
- " 10. Temperance Hall. Afternoon. Subject—"Pretensions of Romanism." Rev. W. D. Tyack in the chair.
- " 10. Temperance Hall. Evening. Subject—"The Vatican Council and its Consequences." Rev. A. L. Simpson, D.D., in the chair.
- " 11. Temperance Hall. Afternoon. "Popery a Counterfeit of Christianity."
- " 11. Temperance Hall. Evening. Subject—"Auricular Confession."
- " 12. Temperance Hall. Afternoon. Subject—"The Workings of Romanism." Rev. W. D. Tyack in the chair.
- " 12. Temperance Hall. Evening. Subject—"Conventual Life." Rev. T. Mirams in the chair.

*Burton-upon-Trent.*

- March 17. Congregational Lecture-room, High-street. Subject—"The Reformation." Rev. T. Pearson in the chair.
- " 19. Christ Church School-room. Subject—"Popery a Counterfeit of Christianity." Rev. C. Guest, vicar, in the chair.

*London.*

- March 22. Lecture Hall, Great Marlborough-street. Subject—"The Mystical Babylon." Mr. E. Harper in the chair.

*Whitehaven.*

- April 12. Protestant Hall. Subject—"The Reformation." Rev. T. W. Wicks, J.P., Vicar of St. Nicholas, in the chair.
- " 13. Protestant Hall. Subject—"What is Romanism?" Rev. J. Anderson in the chair.
- " 14. Protestant Hall. Subject—"Reasons for being a Protestant." Rev. J. W. Cole in the chair.
- " 15. Protestant Hall. Subject—"Romanism in England." Rev. A. Galbraith in the chair.
- " 16. Protestant Hall. Subject—"Conventual Life." Rev. P. M. Flinn, Curate of Trinity Church, in the chair.
- " 17. Protestant Hall. "Subject—"Auricular Confession." Rev. G. Mackay in the chair.

*Workington.*

- April 19. Good Templars' Hall. Subject—"Popery a Corruption of Christianity." Rev. W. Rogerson in the chair.
- " 20. Good Templars' Hall. Subject—"The Reformation." Rev. J. Rennie in the chair.
- " 21. Presbyterian Church. Subject—"The 'Man of Sin.'" Rev. W. Rogerson in the chair.
- " 22. Good Templars' Hall. Subject—"Conventual Life." Rev. J. D. Thompson in the chair.
- " 23. Good Templars' Hall. Subject—"The Confessional." Rev. G. Sanderson in the chair.
- " 24. Good Templars' Hall. Subject—"The Sources of Rome's Strength." Rev. W. Rogerson in the chair.

*Maryport.*

- May 3. Christ Church School-room. Subject—"The Reformation." Rev. A. Oates, Vicar, in the chair.
- " 4. Presbyterian Church, John-street. Subject—"Auricular Confession." Rev. S. Adcock in the chair.
- " 5. Presbyterian Church, Crosby-street. Subject—"The Vatican Decrees." Rev. J. S. Craig in the chair.

- " 6. National School-room. Subject—"Reasons for being a Protestant." Rev. A. Oates, Vicar, in the chair.
- " 7. Baptist Chapel. Subject—"The 'Man of Sin.'" Mr. Hine in the chair.
- " 8. Athenæum Hall. Subject—"Conventual Life." Rev. S. Adcock in the chair.

*Chester.*

- May 31. Town Hall. Afternoon. Subject—"The Workings of Romanism and Ritualism." Rev. J. Davidson, B.A., Curate of Christ Church, in the chair.
- " 31. Town Hall. Evening. Subject—"The Romish Art of Making Proselytes." J. Harrison, Esq., J.P., in the chair.
- June 1. Town Hall. Afternoon. Subject—"Intolerant Principles of Popery." Rev. W. Bond in the chair.
- " 1. Town Hall. Evening. Subject—"Bible Truths and Romish Errors Contrasted." Rev. R. D. Thomas, B.A., Vicar of Christ Church, in the chair.
- " 2. Town Hall. Afternoon. Subject—"Purgatory and Indulgences." Rev. H. Falloon, Vicar of St. Paul's, in the chair.
- " 2. Town Hall. Evening. Subject—"Which is the New Religion—the Protestant or the Roman Catholic?" Rev. F. Anderson, Vicar of All Saints, in the chair.
- " 3. Town Hall. Afternoon. Subject—"The Papacy, its Sins and its Doom?" Rev. F. Rogers, Rector of Barrow, in the chair.
- " 3. Town Hall. Evening. Subject—"England the Bulwark of Protestant Truth." W. Wilson, Esq., M.A., LL.D., in the chair.
- " 4. Town Hall. Afternoon. Subject—"The Sources of Rome's Strength." Rev. W. Durban, B.A., in the chair.
- " 4. Town Hall. Evening. Subject—"The 'Man of Sin.'" J. Harrison, Esq., J.P., in the chair.

*Teignmouth.*

- June 21. Congregational Chapel. Subject—"The 'Man of Sin.'" Rev. H. Starmer in the chair.
- " 22. Wesleyan Chapel. Subject—"Auricular Confession." Rev. J. Thompson in the chair.
- " 23. Assembly Rooms. Afternoon. Subject—"The Workings of Ritualism." Rev. H. C. Deshon, Vicar of East Teignmouth, in the chair.
- " 23. Assembly Rooms. Evening. Subject—"Romanism in England." Rev. E. C. Britton, Curate of Bishopsteighnton, in the chair.
- " 24. Assembly Rooms. Afternoon. Subject—"The Romish Art of Making Proselytes." Rev. G. A. Jacob, D.D., in the chair.
- " 24. Assembly Rooms. Evening. Subject—"England the Bulwark of Protestant Truth." Dr. Lake in the chair.
- " 25. Assembly Rooms. Afternoon. Subject—"The Fall of the Pope." Rev. H. A. Holme, Curate of West Teignmouth, in the chair.
- " 25. Assembly Rooms. Evening. Subject—"Conventual Life." Rev. E. Blake in the chair.

*Dartmouth.*

- July 5. Wesleyan Chapel, Kingswear. Subject—"The Confessional." Mr. Paddon in the chair.
- " 6. Bible Christian Chapel. Subject—"Reasons for being a Protestant." Rev. J. C. Bassett in the chair.
- " 7. Wesleyan School-room. Subject—"What is Romanism?" Rev. J. C. Bassett in the chair.
- " 8. Congregational Chapel. Subject—"Conventual Institutions." Rev. E. Porter in the chair.
- " 9. Wesleyan School-room. Subject—"The Workings of Romanism." Rev. E. Parry in the chair.

*Brixham.*

- July 12. Baptist School-room. Subject—"The Fall of the Pope." Mr. Kendrick in the chair.

- " 13. Wesleyan Chapel. Subject—"Romanism as it is in England." Rev. J. G. Stewart in the chair.
- " 14. Baptist School-room. Subject—"Auricular Confession." Mr. Sparks in the chair.
- " 15. Congregational Chapel. Subject—"Reasons for being a Protestant." Mr. Kennedy in the chair.
- " 16. Wesleyan Chapel. Subject—"Conventual Life." Rev. J. G. Stewart in the chair.
- " 17. Congregational Chapel. Subject—"Our National Protestantism." Mr. Sparks in the chair.
- " 18. St. Mary's School-room. Subject—"Romish Errors." Rev. A. Carey, M.A., Vicar, in the chair.

*Penzance.*

- July 25. Baptist School-room. Subject—"Romish Errors." Mr. A. Berryman in the chair.
- " 26. Baptist Chapel, Clarence-street. Subject—"The Fall of the Pope." Rev. J. Birt in the chair.
- " 27. Wesleyan Chapel. Subject—"What is Romanism?" Rev. C. Burbridge in the chair.
- " 28. Congregational Chapel. Subject—"The Reformation." Rev. A. W. Johnson in the chair.
- " 29. Primitive Methodist Chapel. Subject—"Auricular Confession." Rev. J. Mitchell in the chair.
- " 30. The School-room, St. Clare-street. Subject—"Monasteries and Nunneries." Mr. Thornthwaite in the chair.
- " 31. Wesleyan Chapel, Newlyn. Subject—"The Workings of Romanism." Rev. J. B. Norton in the Chair.
- Aug. 1. Congregational School-room. Subject—"Romish Errors." Rev. A. W. Johnson in the Chair.
- " 2. Methodist Free Church, Marazion. Subject—"The Workings of Romanism." Mr. T. Stanley in the Chair.

*St. Mary's (Isles of Scilly).*

- Aug. 8. Wesleyan Chapel. Subject—"Bible Truths." Mr. F. Banfield in the Chair.
- " 9. Infant School-room. Subject—"What is Romanism?" Rev. J. H. White, Chaplain of St. Mary's, in the Chair.
- " 10. Infant School-room. Subject—"The Reformation." Rev. J. H. White, Chaplain of St. Mary's, in the Chair.

*Farmouth.*

- Aug. 15. Glenorchy Congregational School-room. Subject—"Romish Errors." Rev. T. Ellis in the Chair.
- " 16. Wesleyan Chapel. Subject—"Auricular Confession." Rev. W. T. Bull, B.A., in the chair.
- " 17. Glenorchy Congregational Chapel. Subject—"The Fall of the Pope." Rev. T. Ellis in the chair.
- " 18. Glenorchy Congregational Church. Subject—"What is Romanism?" Rev. T. Ellis in the chair.
- " 19. Royal Albert Hall. Afternoon. Subject—"The Reformation." Rev. W. Matthews in the chair.
- " 19. Royal Albert Hall. Evening. Subject—"Conventual Institutions." Rev. W. T. Bull, B. A., in the chair.

*Blackpool.*

- Sept. 13. St. John's School-room. Subject—"The Reformation." Rev. N. S. Jeffrey, M.A., Vicar, in the chair.
- " 14. Christ Church School-room. Subject—"What is Romanism?" Rev. C. H. Wainwright, M.A., Vicar, in the chair.
- " 15. Trinity Church School-room. Subject—"The Fall of the Pope." Rev. J. F. Simmons, M.A., Vicar, in the chair.
- " 16. Congregational School-room. Subject—"Conventual Life." Rev. J. Wayman in the chair.
- " 17. Wesleyan Chapel. Subject—"The Confessional." Rev. T. Pearson in the chair.

*Fleetwood.*

- Sept. 19. Congregational School-room. Subject—"Romish Errors." Rev. P. R. Berry in the chair.
- " 20. National School-room. Subject—"The Reformation." Rev. J. Pearson, M.A., F.R.A.S., Vicar in the chair.
- " 21. National School-room. Subject—"Reasons for being a Protestant." Rev. J. Pearson, M.A., F.R.A.S., Vicar, in the chair.
- " 22. Congregational Chapel. Subject—"Auricular Confession." Rev. J. T. Marquand in the chair.
- " 23. Congregational Chapel. Subject—"Monasteries and Nunneries." Rev. P. R. Berry in the chair.

*Southport.*

- Oct. 4. St. Paul's School-room. Subject—"The Reformation." Rev. W. Millington, M.A., Vicar, in the chair.
- " 5. Christ Church School-room. Subject—"What is Romanism?" Rev. B. C. Clarke, D.D., Vicar, in the chair.
- " 6. Baptist School-room. Subject—"The Fall of the Pope." Rev. L. Nuttall in the chair.
- " 7. Congregational Chapel, Chapel-street, Church Town. Subject—"Auricular Confession." Rev. E. Sweeting in the chair.
- " 8. Congregational School-room. Subject—"Monastic Institutions." Rev. J. T. Woodhouse in the chair.
- " 17. All Saints' School-room. Subject—"Romish Errors." Rev. R. Turner, Curate, in the chair.
- " 18. All Saints' School-room. Subject—"The Romish Art of making Proselytes." Rev. G. Beardsell, Vicar, in the chair.
- " 19. St. John's School-room. Subject—"What is Romanism?" J. J. Myers, Esq., ex-Mayor, in the chair.
- " 19. St. Saviour's School-room. Subject—"Controversy with Rome a Christian Duty." Rev. W. D. Thompson, Vicar, in the chair.
- " 20. St. Saviour's School-room. Subject—"The Reformation." Rev. W. D. Thompson, Vicar, in the chair.
- " 21. St. Luke's School-room. Subject—"Reasons for being a Protestant." Rev. W. Winlaw, M.A., Vicar, in the chair.
- " 22. Emmanuel School-room. Subject—"Romish Aggressions, and How to Meet Them." Rev. E. S. Murdoch, M.A., Vicar, in the chair.
- " 23. St. Mark's School-room. Subject—"The Fall of the Pope." Rev. T. Johnson, M.A., Vicar, in the chair.
- " 25. St. Paul's School-room. Subject—"Romanism as it is in England." Rev. W. M. Myres, M.A., Vicar, in the chair.
- " 26. St. James's School-room. Subject—"Romish Errors." Rev. J. Wilson, Vicar, in the chair.
- " 27. St. Thomas's School-room. Subject—"The 'Man of Sin.'" Rev. J. P. Shepherd, M.A., Vicar, in the chair.
- " 28. St. Mary's School-room. Subject—"The Confessional." Rev. G. Alker, M.A., Vicar, in the chair.
- " 29. St. Mary's School-room. Subject—"Conventual Institutions." Rev. G. Alker, M.A., Vicar, in the chair.
- " 30. St. Mary's School-room. Subject—"The Babylon of the Apocalypse." Rev. G. Alker, M.A., Vicar, in the chair.

*Huddersfield.*

- Nov. 14. Congregational School-room, Mold-green. Subject—"Christianity and its Counterfeit." Rev. W. Hochkiss in the chair.
- " 15. Trinity Church School-room. Subject—"The Reformation." Rev. T. H. Sharpe, M.A., Incumbent, in the chair.
- " 16. Christ Church School-room. Subject—"What is Popery?" Rev. T. B. Calvert, Vicar, in the chair.
- " 18. St. Paul's School-room. Subject—"The Fall of the Pope."
- " 19. National School-room, Northgate. Subject—"Monasteries and Convents."
- " 20. All Saints' School-room. Subject—"Reasons for being a Protestant." Rev. W. Gordon, B.A., Curate, in the chair.



*Dewsbury.*

- Nov. 22. St. Mark's School-room. Subject—"The Reformation." Rev. H. C. Sturdy, M.A., Vicar, in the chair.
- " 23. St. Mark's School-room. Subject—"Reasons for being a Protestant." Mr. W. Scholefield in the chair.
- " 24. Congregational School-room, Springfield. Subject—"The Confessional."
- " 25. Trinity Congregational School-room. Subject—"The Vatican Council." Rev. A. A. Ramsey in the chair.
- " 26. Congregational School-room, Long Causeway. Subject—"Conventual Life." Rev. H. Sturt in the chair.

*Wakefield.*

- Dec. 5. Christ Church School-room. Subject—"Christianity and its Counterfeit." Rev. A. Scott, Vicar, in the chair.
- " 6. St. John's School-room. Subject—"The Romish Art of Making Proselytes." Rev. W. B. Doherty, Curate, in the chair.
- " 7. St. John's School-room. Subject—"Reasons for being a Protestant." Rev. A. Scott, Vicar of Christ Church, in the chair.
- " 8. St. Mary's School-room. Subject—"What is Ritualism?" Rev. J. Dunne, Vicar, in the chair.
- " 9. Music Saloon. Subject—"The Reformation." Rev. N. D. J. Straton, M.A., Vicar, Rural Dean, in the chair.
- " 10. St. Mary's School-room. Subject—"Auricular Confession." Rev. J. Dunne, Vicar, in the chair.
- " 11. Music Saloon. Subject—"Conventual Life." Rev. N. D. J. Straton, M.A., Vicar of Wakefield, Rural Dean, in the chair.

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### The Song of the Miller.\*

Your Miller sleeps on, when his Mill goes right,  
And grinds away smooth, and easy,  
When the cogs are unbroken; the wheels are bright,  
Well polished by working, and greasy.

Your Miller wakes up if the Mill goes wrong,  
Or stops when it ought to go,  
Or jerkily moves unevenly on  
Now going too fast or too slow,—  
As the blast of the trumpet loud and long  
Proclaims the approach of the foe.

\* \* \* \* \*

The Miller rose up and he stopped the Mill—  
It had almost stopped of itself;—  
He lighted his match from the Box on the Till,  
And took down his lamp from the shelf.

'Twas time that he did—for when matters go wrong,  
They from bad on to worse soon proceed:  
He looked to the Hopper—the hopper seemed right,  
And of no fresh supplies stood in need.

But he cleared out that hopper from bottom to top,  
Most fully determined to know,  
The cause or the causes that made the Mill stop,  
And how he could best make it go.

---

\* From "The Vatican and St. James's; or, England, Independent of Rome," By James Lord, Esq. London: 32, Charing Cross, S.W.

'Twas a mystery deep—but the true cause was found,  
 And then like "a pike staff" was plain:  
 Some wag or another in joke or in spite—  
 Had mixed foreign stuff with the grain.

There were fragments of many things:—tunics—copes,  
 Some of gold, some of purple and green—  
 With chasubles, amices—much like the Pope's,  
 Perhaps as much so as ever were seen.

These had closed up the space where the corn should go thro',  
 Yet could not themselves well get in,  
 And the trick seemed the work of some cunning old foe,  
 Hard striving his lost ground to win.

So he cleared them all out in a jiffy or two,  
 And made "a clean breast" of the job;  
 And asked Mr. Bull—what was "best for to do"—  
 With those who the poor man would rob?

"Hallo!" cried John Bull—"Hallo!" cried the Pope.  
 "Hallo!" cried John Bull *loudly again!*  
 "Well! who could have thought *your* men being *here*,  
 Mixing up Romish stuffs with our grain."

\* \* \* \* \*  
 Now the people of England supposed all was right,—  
 For the Shepherds and Watch dogs were out,—  
 So they slept, till woke up by the noise of the fight,  
 And asked what the fuss was about.

For one babbled one thing, as loud as he could;  
 In magniloquent terms roared another;  
 Yet none saw the way clearly "out of the wood,"  
 And each voice seemed, his neighbour's to smother.

And A. challenged B., as "a fanciful elf"—  
 And C. with "some wicked intention"—  
 And C. said that A. was as bad as himself,  
 And B. termed A.'s charge "an invention."

Thus one might run on, all the alphabet through,  
 Yet be none the wiser at last;—  
 So Mr. Bull thought of the wonderful crew,  
 While he sighed for the rest of the past.

Folks from time to time heard in their old Market Town,  
 What tricks with the Mill had been played;  
 And avowed that to mix Foreign stuff with their Corn,  
 Was against all the rules of fair trade.

So they sent to St. Stephen's some good men and true,  
 Aye, sound "to the very heart's core,"  
 Who declared they had "seen quite enough of the thing,"  
 And would bear the Pope's baultings no more.

\* \* \* \* \*  
 Now the Mill is the Church,—the Truth is the Corn,  
 Which they lov'd, as a man loves his home,  
 And they honestly held those in uttermost scorn,  
 Who conspir'd to betray them to Rome.

## Hastings and St. Leonard's Classes of the Protestant Educational Institute.

Our readers will be gratified to learn that the Protestant Classes in Hastings and St. Leonard's, conducted by the Rev. Robert Maguire, have been eminently successful. The Session has now closed. We subjoin a copy of the Examination Paper as drawn up by Mr. Maguire upon the subjects of his lectures, and the Text-book used in the Classes.

### PROTESTANT EDUCATIONAL CLASSES.

SESSION, OCT.-DEC., 1875.

Conducted by the Rev. Robert Maguire, M.A., Rector of St. Olave's, Southwark.

\* \* Write legibly, not in pencil.—Leave a margin at side of paper, and an interval after each Answer, before beginning the Next.—Place your Number, not your Name, at the top of each page of your Answers; and your Number in legible figures on the outer sheet, when folded.

#### EXAMINATION PAPER.

1. Date of XXXIX Articles?—Date of opening and closing of Council of Trent?—Date of Creed of Pope Pius IV.?
2. State the Scriptural account of the first origin of individual Churches?—Tertullian's testimony as to the subsequent grouping of Churches? and on what principle?—How this affects the claim of Papal Supremacy?
3. Give some account of the Churches of Jerusalem, Alexandria, and Antioch, as referred to in the Articles?
4. How does the Church of Rome herself, in the Council of Trent (Sess. 3.), interpret the expression, "And on this rock I will build My Church." (Matt. xvi. 18)?
5. The Canon of the Mass:
  - a. What is the Canon of the Mass? and when compiled?
  - b. Testimony within it that the Romish doctrine of Purgatory was not then believed?
  - c. Testimony, all through the Canon, that Transubstantiation was not then believed in?
  - d. Contradictory prayers of the Canon of the Mass, if read in the light of Transubstantiation?
6. Bellarmine's statement as to the locality and nature of Purgatory?—What observations would you make on this?
7. Expound, from the context (Matt. xviii. 15—17), the phrase, "Tell it unto the Church"?
8. 1 Cor. iii. 12—15:—
  - a. State Bellarmine's three reasons why the "fire" in vv. 13, 14, cannot mean Purgatory?
  - b. What does it mean, according to Bellarmine?
  - c. And what in v. 15?—Show Bellarmine's inconsistency, and especially in that particular verse?
9. State the historical circumstances of the passing of the decree on Indulgences in the Council of Trent?
10. What is the Romish definition of "Indulgences"?
11. What is the theological axiom as to the value of Indulgences?—Illustrate this?
12. Date of first Plenary Indulgence, according to Roman Catholic authors?—Contrast this with the words of the decree of Trent?
13. Who was the Master of the Sentences?—When did he live?—In what context was he quoted in the Lectures?—At what period did Bellarmine flourish?

14. What is Extreme Unction?—Rome's uncertainty as to its alleged "institution by Christ"?—Show that James v. 14, 15 cannot refer to the Romish practice?—What does St. James refer to?
15. What is Rome's "easier way" (*faciliori ratione*)?—Show the wrong that is thus done (1) to God; (2) to the soul of the penitent; and (3) to the true nature of repentance?
16. Show that a second act of Transubstantiation is alleged by the Church of Rome, as in the Catechism of Trent (Part ii., c. iv., p. 75)?
17. Write out the "Declaration on Kneeling"?—Where is it found?—What is its history?
18. Romish reasons alleged (*Catechism of Trent*) for withholding the Cup?—Answer these?
19. State the historical stages, showing, as expressed in the Lectures, that "on the ruins of the Empire arose the Papacy."
20. State, from the Preface, the purpose and object of this book?
21. What, according to Bellarmine, is the foundation of the "right of succession" (*jus successionis*) of the Roman Pontiffs?—Enumerate the series of Papal claims professing to be built on this?
22. State the argument from "the Salutations," in Epistle to the Romans? How dealt with by Bellarmine? and by the Rheimist Annotations?
23. Who were the Apostolic Fathers?—What evidence, positive or negative, do we glean from their writings on this subject?
24. What is the "Twenty-five year theory"? and how did it originate?
25. Testimony of Cave on this theory?—Cave misquoted by Cardinal Wiseman?

### Notices of Books.

*The Church and the Cherubim; or, the Glory of the Saints.* By the Rev. James Gosset Tanner, M.A., Minister of Christ Chapel, Maida Hill. Hatchards, Piccadilly.

This admirable work is the fruit of many years' study. It dwells upon one particular doctrine, unfolding it by a close reference to the Word of God. The perusal of the work is eminently refreshing. The emblem of the Cherubim is full of great and very precious spiritual truths. The character of the work may be tested by the following short extract:—"Throughout the whole of the inspired volume we have traced the same series of significant symbols which we cannot doubt to be the very core and essence of all scripture typology, and to be more deeply fraught with instructive truth than any type which is only occasionally introduced in the pages of Holy Writ. We found them in Genises, and we now take leave of them in Revelation. It is only natural to expect that in the latest book of the Bible this symbol should be more completely developed than in any of the preceding manifestations. In this we are not disappointed. It seems as if every truth gets nearer and clearer when we have followed it from the beginning to the close of God's Book. Eminently is this the case with the visions of the Cherubim."

*Romanism Weighed in the Balance of the Scriptures and Fathers.* By the Rev. W. Preston, M.A., Incumbent of Holy Trinity, Rancorn. London: The Book Society, 28, Paternoster Row.

A very useful handbook of the Romish Controversy. The author shows that the Church of England as the early British Church is altogether independent of Rome. That Rome encroached and corrupted the Church. That the Papal supremacy in England compared to the history of the Church continued for only a short and limited time. That, therefore, in throwing off the corruptions of Rome, the Church returned to the Apostolic and Catholic position of the early British Church. The author then proceeds to treat the various errors of the Romish Church and weighs them with the statements of Scripture and the Fathers. There is also a copious index. We hope the work will receive a large circulation and form a text book for Protestant classes.

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